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CURRENT OPINION

Pragmatic Denial of the Finality of Desire in Conduct

The *International Journal of Ethics* for July contains a reply by Boyd H. Bode to an article recently published in the *Harvard Law Review* on "Natural Law," by Justice Oliver Wendell Holmes. Justice Holmes states that the belief in natural law as an absolute standard for conduct has its origin in the fact that jurists act on individual preferences, without looking for a transcendental basis for these preferences, or, at most, deriving them from certain a priori rights and duties by an unconscious subterfuge. From the proposition that men have certain impulses or desires which are not to be argued about, it follows that problems of conduct are limited to the selection of the means for the satisfaction of these desires. Philosophy, according to this view, instead of seeking to discover eternal truth, or to formulate a system of pre-existent rights and duties, should endeavor to deliver us from the bondage of such prepossessions and safeguard the right to follow our human impulses.

Mr. Bode, who is a pragmatist of the Dewey school, undertakes to consider the claim of finality that Justice Holmes makes for our desires. Is it true that by abolishing the obsolete standard of "natural law" we have no other obligation left than that of securing the realization of our desires?

Desires themselves are by no means immutable or uniform. According to the Justice's theory, while environment may modify desire, it is not the function of intelligence to change it or to determine what we should desire. But in fact environment plays no rôle apart from intelligence. Environment is important only for the opportunity it provides "for the expression of impulse under the guidance of foresight." The goal of a chosen course of

conduct will have a value which can be appreciated only by intelligence. The satisfactions incident to the quest of excitement in exploration and in burglary, for example, can be anticipated only by intelligence. Thus it is the function of intelligence "to create new values and ideals through anticipation of results." As foresight has been the chief factor in the material conquests of modern man, this anticipating intelligence must also be given authority in the moral sphere. Otherwise we witness only a growth of knowledge which deepens the impression of moral defeat. The place of intelligence as a director of desire in the economic order is illustrated by the case of a business man who foresees ready gain to himself from one course of action, but whose intelligence requires to be stimulated to appreciation of the values of another course of action which tends toward the social well-being. The principle that our desires are final and must not be argued about is not so revolutionary as it appears. It is not revolutionary enough to satisfy Mr. Bode. It is merely a continuation of the old conception that right conduct means conformity to a pre-existent standard. The attitude of Germany in the war was explained by publicists equally by reference to the Kantian conception of duty and to the evolutionary doctrine of survival. And Mr. Bode holds that the Peace Conference has tended to perpetuate human servitude because it has failed to allow intelligence to construct new ends, and has confined its effort to the realization of ends already fixed.

The recognition that the moral quality of conduct depends not on its relation to an antecedent standard but on the will to make readjustments on the basis of sympathetic insight will induce a new sense of responsibility for human destiny. Intel-

ligence will thus be employed to make possible a world of men devoted to ideal ends.

Does Democracy Make Room for the Exceptional Man?

Dare we suspect aught of imperfection in our modern notions of democracy? The question is raised by H. W. Sheldon in an article appearing in the *Journal of Philosophy, Psychology, and Scientific Methods* for July 3. To a multitude in the present age the term democracy has become a sacred name, a cherished emblem, the synonym of the highest ethical and social good. But is our thinking on the subject clear? Current definitions are ambiguous. The various ideals set forth in the term seem to have little in common save an opposition to aristocracy.

The fundamental question is, Do the current interpretations of democracy provide an ethical and social ideal such as does justice to the needs of humanity? The question is to be answered by a determination of the actual ideals of men in science, in religion, in morals, in education, etc. When we turn to science we find that the notion of equality that appears in certain modern ideas of democracy does not altogether fit. There is operative here not simply the motive of equality but also that of distinction or superiority. The "facts" of science do not lie on a dead level. The scientific worker has to choose the more interesting and promising facts and give them greater opportunity than the rest, developing their consequences to a greater extent and treating them as "privileged." The same twofold motives appear in historical Christianity. The churches teach the brotherhood of man, yet Catholicism, on the one hand, holds that certain men in the line of apostolic succession are special channels of divine grace, and modern Protestantism, on the other hand, teaches a distinction between God and man. Like-

wise social morality depends for its progress on a distinction between better and worse individuals. In practical life we fall back on the advice of experts, we humbly obey the physician, the chemist, or the criminologist.

In view of the fact of these two underlying and variant ideals lying in the field of man's culture, what about modern democracy? The natural view historically is that democracy lies in line with equality and, if not directly opposed to superiority, at least neglectful of it. But if this is so democracy is clearly one-sided and dangerous. Society cannot safely dispense with the strenuous toil of highly endowed individuals. But just here appear the defects of democracy, namely, (1) an over-socialization in which the individual, however exceptional he may be, is so lost in a whirl of co-operation and gregariousness that his uniqueness cannot function, and (2) a social cowardice that makes the individual shrink before the charge that he is unsocial or eccentric. These defects "can be overcome only by a gradual spiritual education which will restore our vanishing respect for the more valuable elements of society, independent leaders."

Premillennialism, Its Cause and Cure

The revival in some quarters of premillennial expectations and prophecies during the war calls forth a study of "The Causes of Pre-millenarianism," by Francis J. McConnell, in the *Harvard Theological Review* for April. Some reasons for the present revival of this tendency are first enumerated. These include the still-potent influence of Dwight L. Moody, the propaganda supported by the money of rich men, and the popular references of the war itself to passages in the Apocalypse. Bishop McConnell found in France in the winter of 1917-18 American soldiers who were grieved to discover from the Bible that the

war was to end in February, 1918, before they should be sent into the firing line.

The causes of the premillennial view lie deeper, however, than these secondary influences; and while the scientific Bible student may repeatedly demolish all logical basis for these millenarian expectations, the expectations are not much affected thereby.

The most obvious support of the doctrine lies in the literalistic interpretation of Scripture, and this method of interpretation survives popularly because the subject is avoided by preachers who themselves are totally emancipated from such conceptions. They are too busy with practical problems of church work to educate their people in a spiritual interpretation of the apocalyptic passages of Scripture. The eschatology of Jesus should be frankly studied by the minister in order that he may enforce the spiritual ideals toward which the apocalyptic teaching aims. The best balanced thought of today does not go all the way with Schweitzer and regard the teaching of Jesus as purely eschatological, but recognizes that it contains eschatological features of lasting value.

It is not fair to declare that millenarianism is essentially pessimistic. Many of its adherents, while convinced that the world is getting worse, have something in them which induces them to join hands with those who are trying to make it better. But in their ultimate view they cannot be called pessimists. They are men of great expectations. They are profoundly dissatisfied with conditions as they are. Their optimism consists in belief in a God mighty to deliver. The literalistic basis for this is utterly unfounded. But the premillenarians have the advantage over those who limit God in his operations to a continuation of the present order of things. A revival of the doctrine of transcendence, in the sense of existence beyond the limitations of the forces that we observe, would be of

advantage in meeting the millenarian tendency.

The premillennial conception is pessimistic, however, regarding the power of man to achieve social results, and it looks to the miraculous power of the returning Christ. Here again the movement is not adequately answered by the church. We are reaching out after democracy as a last resort, after the failure of everything else. But what if the new democracy fails? The radical socialists have no faith in it but want an overturning of society. Their enthusiasm for sudden measures is similar to that of the premillenarians. Both equally despair of evolutionary processes.

Our answer to both should be a devotion to the work of social reconstruction. Mere relief measures will not answer. The social order is in need of a conversion. The gospel must be so preached as to produce the atmosphere of social transformation. The situation will not be met by assuring people that the world is growing better by gradual processes. In Britain the Labor party has given ear to the leaders of the churches, who are courageously facing the industrial evils in all their ugliness and leading the way to sound reform. But the smug complacency that often passes for Christian optimism produces a reaction in favor of apocalyptic pessimism.

Again the apocalypticist has always made much of the idea of God as judge of the world. Hitherto the pulpit has neglected to impart a clear doctrine of God as making moral demands on the nations. This teaching should now be given, enforced by the lessons of the war, without resort to biblical literalism, and without being confined to the return of the Jews to Palestine!

Another attraction of the apocalyptic preacher is his appeal to the craving for the dramatic. So the true teacher should pay more heed to the significance of crises.

To his message there should also be given the interest that lies in the expectation that something will happen soon; for history moves by slow processes and swift culminations.

To this is to be added the view of Jesus not only as teacher but as ruler, a conception not dependent upon literalism.

Bishop McConnell is convinced that the absurdities of premillennialism cannot be met by ridicule. While the literal apocalyptic is out-dated, the conception of God in history which it tried to express is not to be abandoned.

Mr. J. H. Shakespeare on the Outlook for Church Unity in England

Mr. J. H. Shakespeare, secretary of the Baptist Union of Great Britain and Ireland, whose recent book *The Churches at the Crossroads* was the occasion of a lively controversy already noted in this column, discusses "Church Unity, Its Position and Outlook in England," in the *Constructive Quarterly* for June. He distinguishes between the movement for church unity among the Nonconformist denominations, and the more ambitious effort toward unity between these and the Established church.

The former tendency has been advanced by the National Council of Evangelical Free Churches, which has been in existence for thirty years. So close has the co-operation between denominations become that congregations everywhere exhibit a mixed character. But the National Council has only partially succeeded in its object, and its force is now spent. Its success was limited by the fact that it was not representative of the denominations, and its program has been opposed by the official policy of certain churches, especially Wesleyan Methodists and Presbyterians. While it may still be of service in political and social affairs, it cannot achieve the unity of the free churches.

But steps have been taken to prepare for this achievement in another way. Three conferences have been held, at Oxford, Cambridge, and London respectively, participated in by the accredited representatives of the Nonconformist bodies. The first of these conferences appointed committees on Faith, Constitution, Evangelization, and the Ministry. The fourfold report of these committees has been put forward as the basis of a federation of the evangelical churches. Three denominations, the Baptists, Congregationalists, and United Methodists, have adopted this basis. Three others, the Wesleyan Methodists, Presbyterians, and Primitive Methodists, are still considering the question in their subordinate courts. Every Presbyterian synod but one in the country has pronounced favorably. Mr. Shakespeare is confident that the federation will be achieved this year.

The organization contemplated is not what is known as organic union, but a federation. Some would have preferred a complete union, but the denominations as a whole were found to be tenacious of their autonomy. The federation program is not fully described, but one gathers that it gives to the representative body considerable powers. While these powers are largely advisory and remain to be interpreted by practice, they include such questions as worship, ministry, the distribution of forces, and evangelization.

While this movement is making definite progress, earnest attention is being given to the question of reunion with the Church of England. As a result of plans initiated by the Episcopal Church of America, a joint committee of Anglican and free church representatives was convened, which included some of the most distinguished bishops and Nonconformist leaders. This committee had no difficulty in arriving at an agreement on Christian doctrine. The trouble came when the question of church

order had to be faced. Mr. Shakespeare, himself a member of the committee, tells of the hesitancy with which this difficult problem was taken up. "Often we went up to our difficulty, looked at it, and passed sorrowfully away. We walked all around it. We began miles away from it; we manifested courtesies; we glanced at temperance; but we knew that we were not one bit nearer a solution."

Finally in a meeting at Farnham Castle the question was worked out by the committee, and the *Second Interim Report*, then prepared, constitutes an extraordinary document. The provisions agreed to represent concessions on both sides. The episcopate is to be recognized and maintained, but with no demand for the acceptance of any theory of its character. And it is to "re-assume a constitutional form." The *Report* explicitly states that in accepting episcopacy no denomination is required to disown its past.

At two later conferences held at Oxford, at which larger numbers were present, the opinion was expressed that the *Second Interim Report* required more by way of concession from the Nonconformists than from the churchmen, and certain modifications of the scheme were recommended, which are not yet made public.

Mr. Shakespeare recognizes the force of the opposition to this movement and is not overconfident of its complete success. But the decline of old controversies, the breaking down of church barriers, the interchange of pulpits between Anglican and Nonconformist ministers, which is "becoming so frequent that there must be an episcopal pronouncement before long," are significant facts of the time.

Vigorous Policy of the Catholic Hierarchy in America

The Roman Catholic church in America is being stirred to new vigor equally with the Protestant churches. Its utterance

through the Committee of the National Catholic War Council on the subject of social reconstruction, to which attention has been widely directed, represents only one of many indications of a wide-awake policy. In February last occurred the first formal meeting of American Catholic bishops held for thirty-five years. The conference was addressed by a special delegate from the Pope, Archbishop Cerretti, who declared that "Rome now looks to America to be the leader of all things Catholic, and to set an example to the other nations." The business of the gathering is reported in the *Catholic World* for July by John A. Ryan. It was unanimously decided by the bishops to meet annually hereafter, a decision which has since been sanctioned in a letter from the Pope. Dr. Ryan explains the advantages of the move by the fact that different dioceses have to deal with common problems, and these can best be met by a national organization. Errors in religion, evil practices, and anti-Catholic movements can be combated only through united action.

A standing Committee on Catholic Affairs and Interests has been appointed by Cardinal Gibbons. Among items of business which are already before the committee are Catholic action on federal education measures, and the relations of the new Code of Canon Law to conditions in the United States.

The hopes of Catholics with regard to the new plan are extremely high. Cardinal Gibbons has said that it opens "a new era for the Church in America." Dr. Ryan distinguishes between the functions of the new assembly of bishops and those of the Pope: "The question is not one of general Catholic teaching, nor of organized diocesan activity. These we have respectively from the Pope and the Bishops. It is a question of the uniform and authoritative application of doctrines to particular conditions, and of united and nation-wide policies and action."

The question naturally presents itself, however, whether the strong organization of the Catholic Hierarchy of America will not tend to the autonomy and independence of American Catholicism and the weakening of the papal control. That is not the end at present contemplated. But is there not a fundamental difference between American and Roman Catholicism? We note what seems a marked difference of tone and outlook in two letters appended to Dr. Ryan's article: one from Benedict XV to the American episcopate, and the other from Cardinal Gibbons to the General Committee of Bishops. The Pope's letter encourages indeed "economico-social activity," citing Leo XIII's famous Encyclical *Rerum Novarum*. But it lays equal emphasis on a more mediaeval note. His Holiness greatly rejoices to hear of the proposed National Shrine of the Immaculate Conception, to be built on the grounds of the Catholic University at Washington. After devoutly urging the faithful to contribute to this "great work of religion," the Pontiff promises to send to Washington an "image of the Immaculate Conception." Human society, he asserts, "stands in most urgent need of the aid of Mary Immaculate." Cardinal Gibbons we know has a prominent part in the movement for the erection of this shrine. But there is none of this superstitious mediaevalism in the ambitious program proposed in his letter. It presents in a business-like American way the plans and propaganda of a working church. Of great interest are the paragraphs on social and charitable work, Catholic education, and Catholic literature. The power of the secular press is to be used "to obtain a sympathetic hearing from our separated brethren." And the Catholic press is to rival in interest the matter contained in the newspapers. Whatever may be said of the religion which this program is designed to promote, it is perfectly clear that the plan will not fail for lack of adaptability to the modern world.

Church and State in England

A critique of the "Enabling Bill" which has been introduced into the House of Lords by the Archbishop of Canterbury appears in the *Contemporary Review* for July. The article, which is entitled "The Nation and the Church," is from the pen of W. D. Morrison, a sympathizer with the movement for church union and an opponent of High Church exclusiveness.

By the terms of the bill Parliament is to give statutory powers to a national assembly of members of the Church of England, to frame legislation which, after lying on the table of both Houses for forty days, will become law. Even the amendment or repeal of existing legislation may be effected in this way.

The bill has been framed entirely by a committee appointed by the archbishops and does not arise from Parliament or from popular demand. It is really designed to release the church from state influence and to exclude the state from ecclesiastical affairs. The church assembly is to initiate and control all ecclesiastical legislation. This is a departure from the time-honored English principle that the nation and the church are coterminous. Dr. Morrison claims that the church assembly which is to take over these wide powers is not truly representative of the Church of England. It will be composed of the Bench of Bishops, the clergy of both Houses of Convocation, and a number of laymen. Parliament is free to veto the legislation offered, but apparently not to debate it.

Dr. Morrison anticipates trouble in the operation of the assembly. It may, with such authority, lay down stringent conditions for church membership, thus excluding large numbers. It may demand tests of orthodoxy for the ministry that will exclude the ablest professors. It might present legislation designed to encroach on the rights of Nonconformist churches. The sponsors of the measure are conspicuously opposed to the tendency to fraternize with

Nonconformists. The argument has been advanced that the change is justified because it will bestow larger powers on the laity in ecclesiastical matters. But this, it is claimed, is an illusion. The bishops are really to control the procedure of the assembly, and laymen will be less fully represented than under the present system.

Further, the bill will destroy the parish as a factor in English life. Till now there has existed a conception of the parish as comprising all the inhabitants, of whatever religious affiliations. But the new measure will make it necessary, in order to qualify as an elector to the assembly, to produce a certificate of baptism and membership in the Church of England. This will in many cases exclude half the parishioners, and by it the church will silently declare itself to be a sect. Such a situation, Dr. Morrison believes, the nation itself will not long tolerate.

The *British Weekly* for June 26, with characteristic belligerency, analyzes the Enabling Bill. Here it is editorially pointed out, among other criticisms, that the lay members of the National Church Assembly will be clumsily and indirectly elected. The adoption of the bill, says this journal, "would reduce the present control of the Christian laity to a shadowy fiction." And the aim of the bishops is consistent with recent tendencies in the Anglican church, the outstanding feature of which has been "a steady approximation, both in theory and worship, toward the Church of Rome."

Are Ecclesiastical Differences Too Deep-Seated to Be Removed?

Professor W. M. Flinders Petrie contributes to the *Hibbert Journal* for April an article on "The Scandal of Non-Essentials." The alleged causes of disputes in history are not usually the actual causes. The latter consist of differences of feeling and outlook which do not bear definition. The

former are but badges of this deeper partisanship, like the red and white roses in an English civil war. It is therefore well, in present disputes, to penetrate below the labels of partisanship and see whether there really exists a deeper cause. The Arian controversy, apparently over the Father's precedence of the Son, was really based upon the opposition of factions animated by a variety of ill-defined motives. Similarly the Easter and Tonsure questions which were debated between the Celtic and Saxon churches were but occasions for the expression of a deep antagonism due to centuries of racial conflict. The *Filioque* controversy was really due to the jealousy of rival patriarchs.

In our day the conflict over ordination and episcopal succession is but the symbol of inherited differences difficult to define and difficult to overcome. The real difference lies in the unconscious rather than in the conscious mind. One party is devoted to a liturgical service with its appeal to religious intuitions, in which a word or two is sufficient to start the devotional thought of the liturgical passage. But this has its dismal failures in formality. The other type, reacting from this deadening formalism, appeals to the conscious intellect.

These two avenues to the unseen belong to two different ancestries. "The dead-walls from which the ball of conversation will not rebound are in entirely diverse parts of the mind when talking to a Nonconformist, an Evangelical, a Ritualist, or a Romanist, not to mention an Agnostic." Professor Petrie, however, does not totally despair of unity. True he would abandon the discussion about ordination. Why settle such details when the types remain so different? Why seek for unity in forms instead of in the spirit? At any rate, only the simplest formal expression of unity can be tolerated. Why worry about creeds, which are neither praise nor prayer?

The solution offered is almost ludicrously simple. The great hymn of praise which descends from the early church, the *Te Deum*, contains a less dogmatic expression of belief than that of the creeds. Let the Anglican church recognize, as being corporately in communion with it, any body of Christians which makes use of the *Te Deum* in its public services, and so institute a united "Church of Praise."

Problems of the New Palestine

A description of the difficulties confronting the framers of the new régime in Palestine is given by Albert M. Hyamson under the foregoing title in the *Quarterly Review* for April. Mr. Hyamson calls attention to the lack of homogeneity of the present population of Palestine as an obstacle in the way of erecting a new government. Besides the three main classes into which the population is now divided the attempt is being made by the allied powers to give the Jew a national home in the land.

The nation that is given suzerainty of Palestine will have to take an attitude of neutrality between the rival faiths and between Latin and Greek Christianity. There will have to be a large measure of local self-government under a central government, and the local communities will be either Jewish or Arab national units. The system here forecasted was really inaugurated under the Turkish government before the war.

The delicate question of the relation of Moslem, Arab, and Jew is not regarded as hopeless of solution. Mr. Hyamson estimates that the country will bear an increase of four millions in population. At present the Arab population is only six hundred thousand, and the erection of a new Arab kingdom to the south will induce many of these to emigrate from Palestine. There will be no question of a forced ejection of the Arab inhabitants, whose civil and

religious rights the Powers are pledged to defend.

More serious is the problem of disposing of the Holy Places of Islam, and especially of the mosque which stands on the site of the ancient Temple of Jerusalem. Arabs are extremely apprehensive of some violation of their rights in this respect. Such violation would, however, be provided against by provision of the new government. The Jews, in fact, have no designs on the site of the Temple. The restoration of the Jews to Palestine is not a religious restoration. Even the orthodox Jew, who looks forward to the miraculous re-establishment of a theocracy, does not regard the present movement in that light.

Indeed if any trouble over claims to holy places arises in Palestine it is more likely to arise between rival Christian communities than between Moslems and Jews. Decision between the various claimants for the Christian holy places will have to be made by the central government.

The city of Jerusalem, with its shrines sacred to all three religions, presents, of course, peculiar problems. But its most pressing problem is that of sanitation, and the writer advocates the drastic method of removing the slum population to suburban parts, and the demolition of their wretched dwelling-places. This would leave space for archaeological labors, and for park and garden areas. The holy places would be guarded from the archaeologist as well as from the sectarian, while the nests of poverty and disease would be removed. The agricultural resources of Palestine are sufficient, with modern methods of development, to support a larger population than will probably be reached for many years.

Racial Tolerance in the New Nations of Europe

The *New Republic*, which has been uncompromisingly opposed to the principles which it discerned in the Peace Treaty,

and to the whole recent policy of the President, has at last found something to applaud in the settlement arrived at in Europe. This is the provision made, in the case of Poland, for the security of racial minorities under the new government. The subject is discussed in an editorial in the July 16 issue of this weekly, entitled "Protection of National Minorities." The treaty between the Allies and Poland explicitly guards the equality of racial units in Poland and permits free use of all languages, even providing for teaching in other languages than Polish where the population is non-Polish. Offenses against this provision are subject to punishment by the action of the executive of the League of Nations. The distinction is pointed out between this large tolerance of native-born peoples not of the majority race in Poland and the arrogant demands made by certain immigrant aliens in America for similar language privileges, and the hope is expressed that the principles adopted in Poland will be followed in the Balkans. Such a course would allay the fears of minorities with regard to forcible nationalization and should constitute a long step toward permanent peace.

Present-Day Effects of Serfdom in Russia

It is said that when Diderot remarked to Catherine IV on the dirtiness of some of the serfs whom he had seen, the Empress replied, "Why should they care for a body which is not their own?" It is out of conditions of life which made such a remark possible that there have emerged influences that have had a marked effect on modern Russia. This theme of the "Heritage of Serfdom" is developed by A. Francis Stewart in an article in a recent number of the *Asiatic Review*. Present disorganization in the social and political life of Russia is to be interpreted not merely from the

standpoint of the effect of the imperial absolutism that prevailed down to 1906; the social mind created by centuries of serfdom must be taken into serious account. The practices and traditions that developed under a system which, as in 1861, included 47,100,000 serfs, cannot be shaken off in a single night. Prior to the outbreak of the Great War one saw abundant evidence of the old serfdom in Russia. It was seen in the hordes of male servants which one found in nearly all establishments, in the cheapness of human life and labor, in the tendency to regard all employees as "a part of the family," but most of all its traces appeared in the feelings of social insecurity and uncertainty of class that marked great masses of the population. Now with the Great War over and Russia seeking to gain some sort of social equilibrium to replace her existing chaos the same heritage of serfdom appears in "a strange fatalism, a social unrest, a feeling of potential equality, and a sad apathy, which all date from the time when half the population was not master of its own fate and had no control of its own well-being."

The Lawrence Strike

Dean Charles R. Brown, of the Yale School of Religion, went to Lawrence, Massachusetts, at the request of the Congregational Conference to investigate the circumstances of the strike among the textile workers. His report is published in the *Congregationalist*. He interviewed the mill owners, the city officials, and the workers and officials of the strike movement. He confesses that he was prejudiced in favor of the mill-owners when he went to Lawrence, but his prejudice vanished in the face of the facts. The report shows that the workers made a mistake by coupling the demand for an eight-hour day with the claim for higher wages, since this confused the issue and alienated public sympathy. The wages paid are entirely inadequate.

While mill-owners claimed that wages had been raised 87 per cent, in some cases living expenses had increased 123 per cent. There was "a lack of effort on the part of the mill managers to make an equitable distribution of the joint proceeds of capital and management and labor." The salary of a manager who refused to pay the workers a living wage and yet himself received a salary of \$100,000 was justified by another manager by the words, "Every man has a right to all he can get." The owners took the attitude that the running of their mills and the treatment of their employees were their own private affair, with which the public had no concern. They were opposed to collective bargaining and refused to allow the organization of their employees into unions. The employers seemed to feel that the public had no right to interfere and were contemptuous of criticism. Dean Brown feels that it is this arrogant attitude that is responsible for the spread of lawlessness among untrained and ill-treated laborers.

Two ministers were clubbed on the street by the Lawrence police while apart from the crowd and charged with "inciting riot." They were immediately dismissed because there was no cause or evidence on which to hold them, but the police were not reprimanded. Such examples of the action of the forces in charge of the public authority would quickly break down all respect for the law.

Dean Brown found the mill-owners bitter because the government had taxed excess profits and because of the "insanely generous attitude of Wilson toward the labor unions."

The industrial situation throughout the whole world is grave today. The widespread spirit of unrest may easily be fanned into a flame of lawlessness and violence. The men who are denouncing their own national government and utilizing the local police for gaining (sometimes in brutal and lawless fashion) their own ends, are adding immeasurably to

the strength of those forces which menace the peace and good order of the world.

Yet there are employers in America who are applying the principle of mutuality and the attitude of fairness and reason in their relationships with their employees and are in that way building solid bases for the economic democracy of the future. The part of the church in this struggle of the principles of equity against the spirit of selfishness is one for the serious thought of every responsible man. The church at least recognizes that industry does not exist for the enrichment of the few but for the welfare of all. The war in Europe is over, and yet here in America there is now being fought out by the friends and foes of the Kingdom of God another war no less significant. "It is the struggle of the exploited against the exploiters, big and little, respectable and rascally, personal and corporate. And the outcome of that struggle will depend finally upon the quality of our public sentiment and upon the vigor of those spiritual forces which the churches represent."

The Function of Music in Human Society

The bequest by a New York millionaire, Augustus D. Juilliard, of most of his millions to endow musical education, suggests to the *Outlook* of July 16 some observations on the place and value of music in society. Americans have discovered that music is more than a means of entertainment. It has proved of the utmost value to the soldier, and in that connection has been regarded not as an entertainment but as a utility. But some there are who find in music something more than this. They discern that it is an art, and as such has a function of the highest importance. This function has been compared to that of science, philosophy, and religion. Like the expert in these fields, the musical artist has to face a world of disorder. The materials

he works with are the confused and innumerable sounds of earth. But he treats his materials differently from the way of the scientist, who by experiment works out the laws which lie beneath the apparent chaos of nature, from that of the philosopher, who erects a system of orderly thought, and from that of the religionist, who reaches to a cosmos out of chaos by a leap of faith. The musician builds his own cosmos out of the materials he selects from the chaos of earth's noises.

The *Outlook* welcomes the recognition that music is not to be thought of, any more than science or religion, as self-supporting. The time has come when art cannot be made a mere matter of commerce. It must be supported from the reservoirs of accumulated wealth. And in musical education attention should be given to the music of the people, and not mainly to the opera, "which is hardly so much an art as it is a social occasion."

Ministers' Appeal for Fair Treatment of Suspected "Reds"

A group of prominent eastern ministers, chiefly of the city of New York, have issued an "Appeal to the Public" urging greater deliberation and fairness in dealing with suspected anarchists. They protest against the indiscriminate use of violence, in which the innocent may suffer with the

guilty. We quote from the *World Tomorrow* the principal measures urged:

1. That all men and women of good-will set themselves to influence public opinion through every available medium against lawless measures by whomever they may be employed.

2. That they resolve to see that fair hearings and just trials are given to men, irrespective of their political or economic opinions, so that it may be said that in America no man's case, be he an I.W.W., or a Bolshevik, or the most reactionary conservative, is prejudged by an appeal to popular feeling; and in particular that they set themselves against the counsels of hate, whose effect upon the rising generation can only be to pile up future disaster for mankind.

3. Since in the judgment of the Attorney General of the United States, existing laws against criminal terrorism are adequate, and since free discussion is essential for the exposure of economic and political errors, that the attempt be abandoned to coerce minority opinion so long as it does not promote disorder, or to defeat social change by repressive legislation.

As ministers of the Christian church and as citizens of this liberty-honoring Republic we plead for faith in reason, good-will, and fairness, to oppose the forces of bitterness and violence in our national life.

The eight signatures appended include those of Charles R. Brown, Harry E. Fosdick, and William P. Merrill.